THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"The ends of the earth shall inquire after thy name, and fools shall have thee in derision, and hell shall rage against thee; while the pure in heart, and the wise, and the noble, shall seek counsel, and authority, and blessings constantly from under thy hand" (D. & C. 122: 1, 2).

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REFLECTIONS CONCERNING JOSEPH SMITH'S CHARACTER.

THOMAS W. BROOKBANK.

ON A certain occasion a gentleman named Josiah Quincy made a visit to Nauvoo, Illinois, when Joseph Smith was actively engaged in establishing the work commonly known as "Mormonism." Mr. Quincy was a non-"Mormon;" but he seems to have had a very fair appreciation of Joseph Smith's character as a man; for we are not at liberty to assume that he intended any favorable statements he made concerning him to be construed into an acknowledgment that Joseph Smith truly was a messenger commissioned of God, and consequently sustained by divine wisdom and power. The opinion which Mr. Quincy formed of the qualities, influence and work of Joseph Smith has been published to the world far and wide, and so there is no need of quoting him in full at present. It suffices to say that Mr. Quincy thought Joseph Smith might figure in the pages of future history as the greatest moral and religious leader of men known to the world during the nineteenth century. Though his rabid enemies succeeded in putting him to death, they thereby crowned him a martyr to the cause of truth, and the influence of his name and teachings is extending farther and still farther year by year. If they had made a reasonably just appraisement of his character, as Mr. Quincy did, they could have saved themselves the humiliation of seeing their best laid plans for the destruction of his work come to naught. Observation and a little common sense would

then have taught them that a man of a staunch and worthy character, such as Joseph Smith possessed, would not bring forth an imposture with which to deceive his fellow-men.

In the remarks which follow attention will not be directed to the widespread influence which Joseph Smith's teachings have already achieved in the domain of morals and religion; but since there are certain keys at our service by which we may open to our view the innermost recesses of his character as a man, and do so with the same assurance of arriving at the truth in the case as though he were still alive and subject to our personal association and scrutiny, consideration will be given to them more in particular. Instead, therefore, of holding up to view the goodness and worth of the fruits of "Mormonism," which is the usual mode of procedure adopted by its friends when defending it, we will, as far as time and space permit, examine into the character of the man who, under God, was its founder. What reasonable excuse can any one offer for not wanting to make a fair and impartial investigation into this very important question? Can it be denied honestly that the results of such an inquiry will afford a good and true criterion by which to judge the character of Joseph Smith's work? If one is familiar with the grain, color, texture, etc., of the wood of an apple tree, he cannot be convinced that any tree which corresponds exactly with those same characteristics will yield a crop of puff-balls or any kind of poisonous fruit. And so if we find that in his character Joseph Smith manifested traits that are approved by all worthy men and women now living, and that were illustrated by holy men of old who walked near to God, and, more than all, by our great Redeemer himself when he was on earth, upon what ground shall one refuse to class Joseph Smith with the best and most worthy of mortals, and, going still farther, actually condemn his work as an evil?

In pursuance of our purpose it is expedient to recall to the reader's attention a remarkable prophecy which was delivered to Joseph Smith in person by an angel named Moroni. In substance, he was informed that God had a work for him (Joseph) to do; and "that his name should be had for good or evil among all nations, kindreds and tongues; or that it should be both good and evil spoken of among all people." There is no ambiguity about this language. It clearly means that Joseph Smith's name was to become known throughout the world, and that he would have faithful and devoted friends, presumably to defend him, as widely scattered among the multitudes of the earth as the voice of his enemies should be heard speaking evil against him. Taken all in all, it is a remarkable prophecy, and is being remarkably fulfilled in the sight of both friends and enemies now living. Joseph Smith was but a youth in his middle "teens" when this prophecy was first made known to him, hence at this early period of his life—just when boys generally are getting puffed up with an inordin-

ate estimation of their importance in this world—he enjoyed the distinction of having marvelous things announced to him respecting the position he should, later in life, occupy in the sight of the multitudes of our race who are scattered over the earth's broad surface.

These things are so wonderful in themselves that they never could have been conceived in his own mind, allowing him to have been sane, and so seriously entertained there as possible future realities as to cause him to make them known to the world, and for his pains become at once the laughing stock and mocking butt of all people who were acquainted with him. But those who knew him best never made him the subject of their ridicule and scorn. That he was a youth of perfectly sane mind is not now questionable in reason, unless we are to charge his early enemies with most outrageous and inhuman treatment of an irresponsible unfortunate. If he was not sane, he should have been sent to an asylum for persons so afflicted. His enemies were brutal enough, heaven knows, in their attacks upon him when they must have considered him fully responsible, and if they hounded him as they did, thinking him mentally unsound, they manifested a ferocity of character that was worthy of fiends from the regions of the damned. Joseph Smith was known to be sane, and hence, as already stated, he did not conceive in his own mind and publish abroad the things relating to his future fame and notoriety which he claimed to have received from celestial sources.

But let us suppose that these flattering predictions were made to him by some member of his own family, or by a non-relative in the community in whose foresight he had a good deal of confidence—enough to publish them abroad—how does it transpire that his dazzling prospects for the future failed "to turn his head," as the saying goes—so turn it, had he been what his enemies claim he was, that doubtless he speedily would have developed into a vain, obnoxious fop, or something more offensive still, with whom no sensible persons would wish to associate? But instead of making himself odious to all people with whom he came in contact by his pride and vanity, he became a man, even in his early life, of great influence and power, manifesting a most lovable and sympathetic nature—a man whose society great men enjoyed, whose friendship they prized, and whose character and work they defended at the risk of their own reputation, and sometimes of their lives. His was a character so great and grand that the most alluring prospects of worldwide notoriety and fame which, it is safe to say, were ever held up to the view of a boy of humble birth and circumstances as his possession in time to come—nor should those pertaining to the lives of princes and other high-born lads be excepted—had no power to develop false pride and odious self-conceit in him. And let it never be forgotten by anyone, friend or foe, that these dazzling prospects were declared to him con-

cerning his future when he was just at the age when so many boys give way to boasting, bluster and brag—when ordinarily a stable, high standard of moral character has not been developed. Yet we find Joseph Smith in his "teens" conducting himself in a modest manner under the stress of powerful temptations to foster unworthy and vain-glorious thoughts of his importance in this world—thoughts which in his youth he could hardly surmise would serve only to wreck all his prospects for a name that should be known throughout the world. Is it not apparent that, because of his modest and sensible course of action, he had a wonderful mastery over the most alluring and insidious temptations that ever beset the pathway of a poor boy or youth in this world? His opponents and enemies generally have shown themselves to be incompetent judges of Joseph Smith's character *as a youth or a man*—unable to discern by what lofty and unselfish principles he was regulating his conduct even when a boy; and the writer further expresses the opinion that not many of his personal acquaintances and friends—mighty men and women as unquestionably numbers of them were—were themselves sufficiently great to appraise at its full value the character of Joseph Smith *as a man.*

Here a digression is made to request our readers to think out a Yankee-like "guess" as to how many of the boys about fifteen years of age with whom they are acquainted would have conducted themselves as modestly and sensibly as Joseph Smith did, had they been in his circumstances and tempted as he was? Does it not appeal to us all as true that the average boy of that age would give way to unbearable pride and egotism? The writer is of the opinion that but few boys out of a multitude would content themselves for a single day longer to engage in the drudgery of farm life or endure uncomplainingly the hardships of a common laborer's toil. The average boy, we confidently say, would not do it; but since Joseph Smith did do it, there is in that fact all the evidences needed to make him occupy a position in the view of all clear-visioned people as a boy far above the average in some of the leading essentials of a strong and noble character.

All, however, that has heretofore been said in these remarks concerning the powerful temptations which Joseph Smith had to meet and overcome, if he was not to become puffed up with inordinate vain-glory and conceit, and obsessed with thoughts of his tremendous importance among the mighty ones of this earth, is not all that is be said along this same line.

(TO BE CONTINUED).

A CHRISTIAN never falls asleep in the fire or in the water; but grows drowsy in the sunshine.

RESERVE YOUR JUDGMENT.

I ONCE heard a statement made by a man well seasoned in the experiences of life which impressed me at the time and which since has continued to impress me, as new experiences proved its truth. He who said it was one who had learned to appreciate the beauties of life because he had known its pains; he was happy because he had known unhappiness, and written in the lines of his face were those unmistakable characters typical of the calmness and serenity which now ruled his life.

He said, "Reserve your judgment. There will come many times in your life when the impulse of the moment will urge you to make sudden, hasty decisions—reserve your judgment." Let me finish the thought as it has appealed to me since; in all the affairs of life, think long and carefully before making decisions, for often a decision, made in ignorance, or the result of passion or prejudice, may be the turning point to the road the end of which is failure. We meet situations in life where, perhaps, just a word or action done, in the heat of sudden anger, turns from us a person who longs to be our friend, and in our later lives the habit once formed may be the cause of more unhappiness than we now imagine. The words of the poem, "School thy feelings, oh, my brother, train thy warm, impulsive soul," etc., expresses this phase of the thought beautifully. Indeed, it is true that he is to be envied, who, amidst the conflicting storms of life, can maintain self-poise, self-confidence (not over-estimated), and the ability to think clearly through a problem before giving himself up to the execution of it.

We all admire the man of firm determination and action, the man who can make decisions, but our admiration for him grows just in proportion as those decisions are the result of cool, careful preparation and clear thinking—thinking based upon knowledge rather than passion, fear or prejudice. Our greatest statesmen and our most violent anarchists have at least one thing in common; both are men of action. But the action of one is ill considered and based upon a distorted knowledge of society, the action of the other is the fruit of careful thought, openly arrived at, and well considered. Both the anarchist and the statesman make decisions; both express them forcefully, and both translate them into action, only the anarchist acts from prejudice—he acts immediately—the statesman bases his acts upon knowledge and experience, and reserves his judgment until the proper time for speech and action has arrived. Both John Brown and the immortal Lincoln desired a common end, the liberation of the slave. Their methods of securing it differed. John Brown was executed for treason. Abraham Lincoln was immortalized. The Emancipation Proclamation was not the work of a moment, nor a decision based upon emotion, nor perhaps was it as spectacular as John

Brown's raid on Harper's Ferry. Through the many years before the Civil War, Lincoln had decided to strike at slavery, but he *reserved his judgment* as to how to accomplish it; and then through those agonizing days of war and those historic cabinet meetings, ruled by passions, prejudice and jealousy, Lincoln still reserved his judgment; but when the Emancipation Proclamation *was* born it had the strength that could only come from such parentage.

The great demand of the world to-day is for men and women, who, not blinded by passion or deceived by flattery and praise, can calmly and logically think out a situation and then give themselves whole heartedly to its complete execution. Prejudices should be shunned, for they are founded not in reason, but rather are the offspring of passion, ignorance and an unwillingness to enlarge our experiences. Toleration is the opposite of prejudice and egotism, an index to a liberal education, and an indispensable prerequisite to the *reservation of judgment*. Toleration means a willingness to listen to the views of our associates with an open mind, and is as much a mark of fair play and good sportsmanship as is ever exhibited on the athletic field. Toleration for the views, ideals and ambitions of others is a frank admission that all the experiences and wisdom of the world are not locked up in our own little self; it admits that there is much good in our fellow-man, if we are only big enough to see and recognize it. When men become intolerant they become selfish, their lives become dwarfed, and they not only shut out of their lives the bright sunshine that others radiate, but they eliminate any possibility of that mature deliberation which is the surest indication that *judgment is being reserved*. Thus does an intolerant man build around himself prison walls as dark and unyielding to the gentler influences of life as the walls of stone and iron that confine our most hardened criminals. An institution, or nation, too, may become intolerant and fail to reserve its judgment by imagining that all good is for all time contained in it. This is a sure sign of retrogression, for "intolerance and prejudice never bred anything but ignorance and superstition, and ignorance and superstition are not grounds upon which men and women can thrive." Witness medieval Europe under the bonds of an intolerant church, China and Japan for centuries in the chains of their own aloofness and isolation.

The world has, perhaps, never known such great problems of reconstruction as it faces today, nor, perhaps, have there ever been such extreme remedies advocated by such extreme individuals for their solution. The struggle between capital and labor is made more serious because of a class of extreme capitalists, who would so completely exploit labor; and labor leaders who are so violent and radical that, in securing their ends, they would destroy the very fabric of our industrial system. The struggle be-

tween conservative democratic government and anarchy is made serious by the fact that on the one side there are those so reactionary that, if given full power, they would again reduce the world to a condition of serfmen and free; while there are others so extreme that they would pervert freedom, by making it an excuse for license, even to the extent of destroying our social and moral fabric.

Problems like these can be solved only by men and women who can appreciate the viewpoint of both sides. Their decisions when made must be based upon knowledge of facts and experiences, or, in a word, upon a sound education. They must be men and women who can reserve their judgment until the proper time for speaking and action has come.—HAROLD SHEPHERD, J. D., in *Improvement Era.*

THE GOAL.

You hear a great deal about family trees,
And what did your father and grandfather do?
One's class seems determined by questions like these
When you're tackling life's game, and you're seeing it through.
But when it's all finished and yours is the prize,
Your forebears don't count, though they may have been grand.
The thing that's important in every one's eyes
Is not where you started, but where did you land?

Some folks are contented to rest on their oars,
And dream of the splendor their ancestors wrought.
On all that's progressive they're barring the doors,
And they live by a sword that has fallen to nought.
The men that we love and revere are not thus.
Their start was so humble, but see where they stand!
Their lives point a moral to climbers like us;
It's not where you started, but where did you land?

—ANNIE CAMPBELL.

DR. JOHNSON used to say that a habit of looking at the best side of every event is better than a thousand pounds a year. Bishop Hall quaintly remarks: "For every bad there might be a worse, and when a man breaks his leg, let him be thankful that it was not his neck." When Fenelon's library was on fire, "God be praised," he exclaimed, "That it was not the dwelling of some poor man!" This is the true spirit of submission, one of the most beautiful traits that can possess the human heart.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor. WM. A. MORTON, Associate Editor.

THURSDAY, FEBRUARY 1, 1923.

EDITORIAL:

THE NETHERLANDS CONFERENCE.

ELSEWHERE in these columns appear the brief minutes of the excellent conference held at Rotterdam, January 11-14, 1923. In general it was just an ordinary conference such as is held in every mission twice a year, but in two or three features it was particularly worthy of commendation.

A SPIRIT OF FAIRNESS.

The attitude towards the Church of the people in the cities and towns of Holland seems to be that of fairness and justice. When good is manifest in the lives of the Latter-day Saints, resulting from obedience to the principles taught, the Holland people seem not to let bigotry and prejudice blind their eyes; but in a spirit of fairness they give the Church what is its due.

They seem willing, too, to listen to the story of "Mormonism," not only from its bitter enemies, but from its friends—from those who know its history, aims and achievements. The difference in this regard between the prevailing spirit in the Netherlands and the prevailing spirit in Great Britain was very apparent. At every meeting on Sunday there were scores, and at the evening meeting several hundred honest investigators, who listened most attentively to the addresses given by the elders.

ACTIVITY OF MEMBERS.

One of the most gratifying features of the conference was the inspirational activity of the members of the branches. This, of course, applies particularly to the Rotterdam branch, where the conference was held, although evidences were not lacking of equally commendable activities in other branches.

The baptismal service Saturday evening, at which five persons were received into membership; the crowded hall Saturday evening, at the meeting of officers and teachers; the overflowing meetings on Sunday—some eager and enterprising young men who could not crowd in through the doorway, even climbing on the skylight to listen through an opening therein; the excellent service rendered at all the meetings by the choir of thirty-eight young men and women; the report of the missionary work performed by the local men and women after their daily labors, and

the valuable assistance they are rendering the traveling elders; the baptismal service, held each week for twelve successive weeks; these are but some of the evidences of an activity that is most commendable, which is resulting in inspiration to the participants and in substantial growth to the Church.

Buoyancy of Spirit Among the Elders.

There is a buoyancy of spirit among the elders which is most pleasing. They are proud of their mission. They love their work. They love the people. As a consequence they feel hopeful, joyous. Their health is good. A buoyant spirit, an activity that brings results, are contributive factors to good health.

Best of all, among mission president, conference presidents, elders and local brethren there seemed to be manifest in rich abundance that spirit of unity and harmony which is so charateristic of the missions of the Church of Jesus Christ of Latter-day Saints.

President Lillywhite, who was honorably released at the conference to return to his home in Utah, has cause to feel grateful for the progressive spirit that characterizes the mission over which he and his devoted wife have presided so successfully during the last thirty months.

May the Spirit of the Lord continue to abound in rich abundance throughout the Netherlands mission!

D. O. M.

JAMES H. NIELSON.

Twenty-five years ago James H. Nielson was an obscure young man in a humble home in Glasgow, Scotland. At his death, which occurred January 8th, 1923, at his home in Salt Lake City, he was honored by many thousands of friends and music-lovers throughout the State of Utah.

During the interim of those twenty-five years James was a consistent Latter-day Saint. To his adherence to the principles of the Gospel, and to his willingness to serve in every position that he was called to fill, he owes the excellent success that crowned the closing years of his earthly career.

With other members of his family he inherited an excellent voice. To this gift he united strength of character and power to achieve, the inevitable results of living the life of a true Latter-day Saint.

Last summer, in recognition of a life freely devoted to the service of his fellow-men, the Salt Lake Tabernacle Choir and other organizations combined to give him a testimonial, which proved to be one of the notable musical entertainments of the year—at the time Brother Nielson was confined to the hospital, by the illness that later cost him his life.

But he was not an obscure sufferer. His associates in the Tabernacle Choir, the members of the Seventeenth Ward Choir, of which he was the leader; members of the Salt Lake Stake, of which he was chorister; the Salt Lake Scottish Chorus, of which he was director; and a host of other friends who have known him and who have heard him in solos and quartettes in the Tabernacle, were uniting with his wife and children in sympathy, love and prayers for his recovery.

In appreciation of what the Gospel had done for him and his he was ever ready, nay eager to give, not only his best, but his all, if need be, for the sake of the Gospel.

Truly, in the passing of James Nielson not only his home ward but the entire Church has lost a noble, willing worker, and the State a sweet, inspirational singer.

The *Star* joins his many other friends in expressing appreciation of his noble and well-spent life, and in extending to his loved ones sincere sympathy in their deep bereavement.

May the Holy Spirit bear witness to their souls that the change called death is not the end, but really the beginning of life. All who die in Christ are fully alive in the Kingdom of our God.

May the Gospel, which proved to be such a blessing to him, now prove an unfailing comfort and consolation to his wife and children.

D. O. M.

DEATH OF ELDER NEPHI ANDERSON.

It is with deep regret that we announce the death of Elder Nephi Anderson, which took place at Salt Lake City, Utah, on the 6th ult., following an operation for appendicitis. In his passing the Church has lost a true and faithful servant, the community a highly-respected member, and the family a loving and devoted husband and father. Elder Anderson was born in Christiania, Norway, January 22nd, 1865. With his parents, Christian and Petronelle Anderson, he emigrated to Utah in 1871. He was a student in Ogden High School, and supplemented his high school training with courses in the University of Utah. In 1886 he married Miss Asenath Tillotson, with whom he lived happily for many years, when death robbed him of her. He taught in the public schools of Ogden and Brigham City, also in the Latter-day Saints' University, and was for a time Superintendent of Box-elder County Schools. He was an indefatigable Church worker; performed missions in Great Britain and Norway, was assistant-editor of the *Millennial Star*, also of the *Liahona*, and at the time of his death was editor of the *Latter-day Saints' Genealogical Magazine*. Some time after the death of his first wife he married Miss Maude Rebecca Symons, of Salt Lake City. He is the father of nine children. Elder Anderson devoted much of his spare time

to writing, especially for young people. He is the author of the following works, a number of which have passed through several editions: *Added Upon*, *The Castle Builder*, *A Daughter of the North*, *Young Folks' History of the Church*, *Marcus King Mormon*, *Piney Ridge Cottage*, *Story of Chester Lawrence*, *Romance of a Missionary*, *John St. John*, *The Boys of Spring Town*, and *Dorian*. Funeral services were held Wednesday afternoon, the 10th ult., in the Tenth Ward Chapel, Salt Lake City. Zion mourns the loss of a faithful son.

SUCCESSFUL CONFERENCE AT ROTTERDAM.

THE semi-annual conference held at Rotterdam, Holland, January 11th, 12th, 13th and 14th, was a most excellent one in both spirit and attendance. The initial meeting was held in the evening of the 11th, in St. Jan Straat Chapel, and was attended by more than three hundred people. The congregation sang "Come, come, ye saints," and the invocation was offered by Elder Visser. After a selection by the Schiedam choir, Conference President G. J. Kruitbosch extended a cordial welcome to all present and invoked the blessing of the Lord upon the conference. He was followed by Mission President John P. Lillywhite, Elders H. G. Taylor and Cornelius Zappey, who discoursed impressively on the first principles and ordinances of the Gospel, the teaching of the Church with respect to the Godhead receiving special attention. After singing by the choir, two converts who had been baptized early in the evening were confirmed members of the Church. A hymn by the choir and benediction by Elder Roelof Steenblik brought the session to a close.

At 8 o'clock the following evening the second session was held, with as equally large an attendance. The meeting was opened and closed in the usual way—by singing and prayer. The speakers were Elders L. Van Beekum, H. Dallings, H. Landwaard, and President John P. Lillywhite, and the subjects treated were "Prophecies and their Fulfillment," "The Apostasy from the Primitive Christian Faith" and "The Restoration of the Gospel."

Early Saturday morning President Lillywhite and a large number of elders assembled at the Central Station to welcome Elder David O. McKay, the new President of the European Mission, who, on his arrival, was escorted to the headquarters of the Netherlands mission.

At 10 a.m. a special meeting was held. After a short address of welcome by President Lillywhite, the missionaries were given the privelege of expressing their feelings in relation to their work. At noon a recess was taken till 2 p.m., when the Priesthood reassembled. The traveling elders spoke in turn, after which three visitors—Elder Harold H. Bennett, ex-president of

the Liverpool conference, Elder Andrew T. Jacobsen, ex-president of the Leeds conference, and Elder Miller, of the Swiss and German mission—addressed the assembly.

President Lillywhite followed. He was highly pleased, he said, with the work done by the missionaries and with the spirit of brotherly love that exists among them. He thanked them for the able support they had given him, and gave them good counsel pertaining to their work in the ministry.

President McKay expressed his great pleasure at being able to attend the conference. He gave a splendid address on "Qualifications of a Missionary," emphasizing sincerity, self-control, sympathy, and the spirit of Christ.

A meeting of officers and teachers was held Saturday evening, at 8 o'clock. It was opened by the assembly singing "The Spirit of God like a fire is burning." After the invocation, by Elder B. M. Ashton, the Rotterdam choir rendered a selection. Brief reports were given by the branch presidents and a general report of the Rotterdam conference by President Kruitbosch. The reports were highly gratifying. Sister Lillian Lillywhite spoke in praise of the work done by the Relief Societies and bore testimony to the truthfulness of the restored Gospel. At the request of President McKay, Elder L. Van Beekum sang in a pleasing manner "Home beloved, where'er I wander."

President Lillywhite delivered an address in which he showed the great responsibilities which rest upon those holding office in the Church of Christ. Seven converts who had been baptized prior to the holding of the meeting were then confirmed.

President McKay said he appreciated the warm, kindly welcome he had received in Holland. It was pleasing to see the good influence that was radiating from the Dutch people. He gave a very impressive talk on John 1: 35-41, in which he pointed out the lesson which the saints could learn from this Scripture, namely, to find their brothers and to tell them what they themselves had found in the Gospel of Christ restored to earth through the Prophet Joseph Smith. After singing by the choir, the benediction was pronounced by Elder S. N. Wetter.

The first general meeting of the conference was held Sunday morning, January 14th, at 10 o'clock. After singing by the congregation and prayer by Elder J. J. De Brij, the Rotterdam choir rendered a selection.

President McKay was the first speaker. Just prior to the opening of the meeting the little son of President and Sister Lillywhite presented President McKay with a beautiful bouquet. This reminded the president of what the Saviour said to his disciples on one occasion: "Consider the lillies of the field how they grow; they toil not, neither do they spin, and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." From this Scripture President McKay drew a number

of valuable lessons, one of which was to always seek for good in our fellow-men.

A solo was sung by Sister Van 't Hoff; Elder Andrew T. Jacobsen gave a short talk on missionary work; Elder Harold H. Bennett sang "The Lord is my Shepherd;" Conference President G. J. Kruitbosh spoke on latter-day revelation, and President Lillywhite showed that obedience to the Gospel brings to man Heaven's choicest blessings. After a selection by the choir and the benediction by Elder Francis De Brij, the conference adjourned until 2 p.m.

The afternoon session commenced by the congregation singing "O, my Father." Invocation by Elder M. Groen. A sacred song in English was sung by the Rotterdam choir, after which Elder Boekweg delivered a short address on the first principles of the Gospel. Sisters de Bruin and Wrekhoven sang a duet; Elder Harold H. Bennett explained the doctrine of the Church with respect to the Godhead; Elder R. E. Weight spoke concerning the second coming of the Saviour and of the signs which are to precede that great event. After a solo by Sister Van 't Hoff, the general, mission and conference authorities were presented and unanimously sustained.

At this point President McKay announced the honorable release of President and Sister Lillywhite. He spoke in high terms of praise of the splendid work they had performed, of the success which had attended their labors, and of the excellent spirit that pervaded the Netherlands mission.

Sister Lillywhite bore an impressive testimony. She expressed her appreciation of the blessings which the Gospel had brought to her and of the privilege she had had of laboring in the mission field. The choir sang a hymn and Elder P. S. Mietus pronounced the benediction.

The final session of the conference was held at 7 p.m., in a large hall hired for the occasion. Long before the time of holding the meeting the building was crowded to its utmost capacity and many people were occupying standing room. After singing by the congregation, the invocation was offered by Elder G. J. Kruitbosch. "I saw another angel fly" was sung by the Rotterdam choir, and President Lillywhite gave a short address of welcome. Elder Bowa de Vries, the first speaker, dwelt on the apostasy, after which he told of the restoration of the Gospel and bore testimony concerning the same.

President McKay followed. Taking for his text the words of the Saviour, "By their fruits ye shall know them," he delivered a discourse which held the attention of the large congregation from beginning to end. In his stirring address he pointed to the fruits of "Mormonism," and said that by these the tree should be judged. He next expounded the Word of Wisdom and testified that the blessings of the Lord follow its faithful observance. He

closed by bearing testimony to the divine mission of the Prophet Joseph Smith and to the truthfulness of the Gospel restored through him.

The solo, "In my Father's house there are many mansions," was ably rendered by Elder Harold H. Bennett. President Lillywhite exhorted the saints to so live that their lives would corroborate the testimony they bear. Brother Van Klaveren and Sister de Bruin sang a duet, and the benediction was pronounced by Elder Sharp.

Presidents McKay and Lillywhite tendered sincere thanks to the singers for the able services they had rendered. President McKay's addresses were interpreted readily by Elder Cornelius Zappey. The conference was one long to be remembered. The missionaries returned to their fields of labor greatly refreshed and encouraged, and with the determination to work even more zealously in the cause of truth and righteousness. The past year was a very successful one for the Netherlands mission. Two hundred and forty-eight souls were added to the Church; the meetings in all the branches are well attended; many are earnestly investigating the Gospel; the saints are striving to order their lives according to its divine precepts, and the outlook for the future is bright and promising.

R. E. WEIGHT, Clerk.

FROM THE MISSION FIELD.

Branch Conference.—On Sunday, the 14th ult., a branch conference was held at 31 Penrhew Terrace, Abercarn, Welsh conference. Encouraging reports were given by officers of the auxiliary associations. A quartette, composed of members of the Griffiths family, rendered a pleasing selection. The speakers were President Don M. Rees and Elder Cyril K. Munk.

Releases and Departures.—The following missionaries, honorably released from service in the British mission, sailed for home on the 26t ult., per s.s. *Montcalm*: Robert E. Finch, Newcastle conference; Alvin G. Lovell, Sheffield conference. On the 27th ult., Elder Herbert Savage, honorably released from the presidency of the London conference, also his wife, Rebecca J. Savage, and son, Leland F. Savage, sailed from Southampton, per s.s. *Melita*.

Gateshead Branch Reorganized.—On Sunday, the 21st ult., the Gateshead branch, Newcastle conference, was reorganized by Conference President James T. Palmer. Brother A. E. C. Banks was honorably released as president of the branch, and was tendered a vote of thanks for his faithful labors. Brother

Charles W. Speierman was set apart as president, with Brothers Isaac B. Grey and Robert Graham, Jr., as his first and second counselors respectively.

Arrivals and Appointments.—The following missionaries arrived at Liverpool, Sunday morning, the 28th ult., per s.s. *Marburn*. For the Swiss and German mission: Roland S. Browning, Ogden, Utah; Victor N. Rigby and Glen T. Blake, Salt Lake City, Utah; Ronald B. Smith, Clearfield, Utah. For the Netherlands mission: Hilburtus Noorda, Salt Lake City, Utah; William J. Dalebout and Kenneth L. Farr, Ogden, Utah. For the British mission: James T. Buddell, Ogden, Utah, appointed to labor in the Birmingham conference; Ernest A. Chapel, Salt Lake City, Utah, and John E. Walquist, Murray, Utah, the Nottingham conference; Don Clyde, Heber City, Utah, the Newcastle conference.

Socials.—Thursday evening, the 4th ult., the Glasgow branch, Scottish conference, gave a very enjoyable social. The large gathering of saints and friends were entertained with a delightful program, in which Elder G. Weggeland and members of the Sunday-school took prominent parts. Pupils of the school were recipients of prizes, distributed by President John Hunter.

The annual Sunday-school social of the Grimsby branch, Hull conference, was held in Thrift Hall, Grimsby, Tuesday evening, the 16th ult. There were about two hundred and fifty people present, including nearly all the enrolled members of the Sunday-school. The meeting-room was tastefully decorated for the occasion. A well-prepared program occupied the early part of the evening, followed by games. Refreshments were served by the officers and members of the Relief Society. President George Osmond Hyde and all the traveling elders in the conference were in attendance.

Entertainment.—For the purpose of raising means with which to purchase an individual sacrament service for the Hull branch of the Hull conference the girls of the second intermediate class of the branch Sunday-school, under the direction of their teacher, Sister Marion Barrett, entertained a large number of saints, friends and investigators in the evening of the 6th ult. Delicious refreshments were served at 5:30, and at 7:30 a program, consisting of selections by a chorus of eight girls, vocal solos, monologues, mandolin solos, and a sketch, "An Unexpected Entertainment," was rendered to the delight of all present, after which a very enjoyable hour was spent in playing games. Those who took part in the entertainment were Sisters Olive Hudson, Florence and Mary Guest, Margaret Davison, Eileen Pickering, Ivy Johnson, Harriet Baron, Nora Torr and Marion Barrett. The entertainment made it possible for the branch to own not only

an individual sacrament service but also a new set of the standard works of the Church, in leather binding. Among those in attendance were President George Osmond Hyde, Elders Marion Rodgers and David H. Lamp.

Meetings of Traveling Elders.—A meeting of the traveling elders of the Newcastle conference was held in the Latter-day Saints' Chapel at Sunderland, on Monday, the 8th ult. President David O. McKay, Conference President James T. Palmer, and all the traveling elders of the conference were in attendance. President Palmer reported the conference in good condition. A list of questions pertaining to their work, prepared by President McKay, were answered by each of the missionaries in turn. President McKay complimented the brethren on the splendid spirit prevailing among them and on the good work they are doing, especially among non-members of the Church. He gave as the aim for 1923 the co-operation of the saints, the local priesthood and the traveling elders in presenting the message of the restored Gospel to the people. "Let each member be a missionary," said President McKay. "We have nothing to feel ashamed of, nothing to apologise for." President Palmer and the elders of the Newcastle conference feel that much good will result from President McKay's visit.

The regular monthly meeting of the traveling elders of the Hull conference was held in Thrift Hall, Grimsby, Tuesday, the 16th ult. President George Osmond Hyde and all the missionaries laboring in the conference were in attendance. The reports were very encouraging. A large number of people are investigating the Gospel, and the outlook for the new year is bright. President Hyde commended the brethren for their faithful labors during the past year, and hoped that in 1923 they would be even more successful. In order for them to be so it would be necessary for them to spend all the time possible in active service. Elder Marion Rogers delivered an interesting address on "The Responsibilities of Missionaries."

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